THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

No. 6, Vol. XXXVII. Tuesday, February 9, 1875. Price One Penny.

THE SPECIAL MESSAGE.

Our readers will have read the special message of President Grant to Congress upon Louisiana affairs. Entire it appears to be a lengthy and voluminous document, as, being required to justify unprecedented action on the part of the Federal army and the administration in time of peace, might have been expected. The President evidently thought it required a good deal of quotation and argument to prove that the administration was right, and consequently they have been supplied.

Not having the message entire, we shall not enter into an elaborate analysis of it, but shall rest content with referring to some of the more salient points, as they appear in our dispatches.

The document commences with a sad confession—a confession of lawlessness, turbulence, bloodshed, riot, disorder, conspiracy, fraud, forgery, intimidation. These are not all of recent cause nor all of recent occurrence, but "they have characterized the political affairs of Louisiana since its organization under the reconstruction acts," soon after the close of the war. This is certainly discouraging after ten years of reconstruction by a party with a powerful majority, backed by the whole power of Congress and the country, and with a President who prides himself upon the rigorous execution of the behests of Congress. There is surely something rotten in the State when things come to this pass. Where is the great error? Is it among the people of Louisiana, or is it with the administration? Or are they both to blame? Have they both gone astray from the good old paths? One thing may be said, that if, after five years of bloody war, ten years of turbulent reconstruction, and fifteen years of enormous debt and grinding taxation, anything like a military government is needed, republicanism is a failure, and intelligent and candid men will not be in a hurry to declare the people all to blame and the Federal rulers and their hangers-on entirely free therefrom.

The message concedes that some of the judicial proceedings of the party in power were illegal and grave mistakes were made, but excuses the illegalities and mistakes on the grounds

of judicial discretion and latitude and popular anarchy. The President, however, acted upon, sustained, and enforced these proceedings as though they were perfectly legal and eminently proper. All he knew was that these illegal orders of court were resisted, and, with characteristic executive blindness, all he had to do was to enforce them. Rather weak, this.

The message declares the whole election of 1872, as to both parties, a "gigantic fraud," without any trustworthy returns. Nevertheless the President sustained the party side of this "gigantic fraud." Rather weak, here.

The message refers to outrages upon white and black Republicans, as though no outrages whatever were perpetrated upon Democrats or Conservatives, when the message just before states that the election frauds were great on both sides. Is it to be inferred that the Republicans may act very rascally over the ballot box, but when it comes to other crimes, to acts of violence, the Republicans possess all the virtue and the Democrats or Conservatives are the only criminals? Rather weak, here.

In the message the President disclaims responsibility for the dispersion of the Legislature by the Federal military, Jan. 4th, neither does he justify such action, excepting in cases of rebellion or insurrection, but in this special instance circumstances seem to exempt the military from any intentional wrong. Certainly, "circumstances" sufficiently palliative would be everything required to justify any stretch of Federal authority. Rather weak, here.

The message says that nobody was disturbed in the Legislature except those who had no right to be there. But those who were disturbed, and others, assert the contrary. If the persons assembled were no Legislature, but only a mob, how could the Legislature call on the Federal troops for aid? If, as the message says, the troops responded first to the call of the Democrats, and next to the call of the Republicans, what right had the army to respond to the calls of parties and factions, and make itself the tool or master, or both in one, of each party in turn? Rather weak, here.

In the message the President says he is convinced that the action of the Conservative members was only a part of a premeditated conspiracy to secure the control of the Legislature, depose Kellogg, and revolutionize the State government. But has the Federal administration the authority, whenever it chooses to think a legislative conspiracy is under way in a State, to enter the halls of the Legislature of that State, declare it a mob, and dissolve it? Rather weak, here, particularly when we recollect that the message confesses the Republicans as untrustworthy and fraudulent in preceding elections as the opposition.

The message says there would have been no trouble if those who now complain of illegal interference had allowed the organization of the Legislature in a lawful manner, which, being interpreted, means that there would have been no trouble if the Democrats or Conservatives had let the Republicans have their own way entirely. Certainly not, there is never any trouble where there is only one side to a question. Rather weak, here.

The message whitewashes Sheridan, and, though confessing that his suggested summary (banditti) modes of procedure cannot be adopted, does it regretfully, with the apologetic and semi-advocative remark that "they would, if legal, soon put an end to the troubles and disorder in that State." Very true, so would an earthquake, if it was big enough to swallow up the State and the people thereof. But in this passage, the wish is very prominent that such modes were legal, and the inference is that, if Congress would do its part towards making them legal, Grant would not veto the measure nor hold back from its rigorous execution. The expression is, "if legal," not if statesmanlike, not if wise, not if just, not if right. Simply, "if legal." That is, only make a law and that is enough.

This reminds us of that genius of a ruler who wished all his people had but one neck that he might destroy them at one blow, and thus rid himself at once and entirely of all trouble

on their account. If somebody had only done that little favor for him, how happy he would have been. So says Sheridan, "Declare these Southern oppositionists banditti, under martial law, and leave them to me." Of course, then, he would soon give a good account of their scalps, and without much ceremony, and then, "Amen, let us have peace." What peace! The peace of the grave, the peace of death, the peace of extermination, the peace of annihilation. And the President evidently is anxious for the chance to authorize and approve of such summary methods of federal pacification of State troubles. Is this American Republicanism? Is this the path and progress and triumph of American liberty? Was it for this our forefathers fought and bled and died? Is it for this that the country has spilled its blood and suffered itself to be weighted down with debt and taxation?

In all these troubles the message says nobody is to blame, except Congress and the turbulent elements surrounding the Federal army in its work of reconstruction, and the President wishes Congress would make his duties perfectly clear in regard to Louisiana. This last suggestion is as sensible as any part of the message, for the President, apparently, is not blessed with the clearest vision, the soundest judgment, or the wisest discretion in things outside of military matters.

The message is thoroughly partisan from beginning to end. The Republican party is not to blame, or if it is to blame a little it is to be supported all the same. Like support is to be given in every Southern State, at the discretion of the administration, to the party, and the opposition is to meet with the same discouragement.

This implication in the message of the innocence of the Republican party in the crimes complained of at the South is in striking contrast to the report of the sub-committee of the congressional committee at New Orleans, which is, that the last elections were exceptionally fair, negroes were not intimidated, nor were their civil rights interfered with. The majority of the sub committee concluded that the Conservative voters were intimidated at the polls by the Republican United States Marshals and troops, and not the Republicans by the Conservatives. The sub-committee also report that the Conservatives undoubtedly carried the State by a large majority, and had a decided majority in the Legislature beyond question. They did not intimidate the negroes. The sub-committee pronounce the action of the returning board, upon which Grant relies, as illegal, and say that the white league is much misunderstood and misrepresented, of course by rabid Republican partisans, being quite a different organization to what it is described by them, being represented by the best men of the community and not countenancing lawlessness of any kind.

This report is a heavy blow to the message, and leaves a very slender base for justification of the recent remarkable action of the administration and the army in regard to Louisiana.—*Deseret News.*

PRESENT AND FUTURE.

The Present is a time which we all desire should be as pleasant as possible, and it is within the power of each person to make it so. We in a great degree have the ordering of our lives, either for joy or sorrow. We have also the power within ourselves to make more or less sunshine and happiness for all who are within the circle of our influence. Although we may be placed in very trying circumstances and surrounded by those who take delight in troubling and perplexing, still we can have true inward peace, by reliance upon the "Giver of every good and perfect gift," and by acting in accordance with the teachings of the Holy Spirit which is sure to bring satisfaction to the soul. We can invariably find happiness while listening

to the dictates of a conscience made sensitive under the influence of the Spirit of God. We must not rely upon pleasant surroundings and devoted friends for enjoyment. But we must have pure, contented spirits within before we can secure happiness from without. True happiness can only be enjoyed through the knowledge that we are doing right and are entitled to the approbation of our Heavenly Father.

Our present time should be devoted to cultivation, that our hearts may feel the inspiration which leads us on to duty and usefulness. That the desire of our whole souls may be to do good, that we may each one have an "Eye single to the Glory of God." When we reflect how earnestly we desire happiness during our short sojourn here upon earth, it is not reasonable to think that we will even more earnestly desire it in the hereafter which is to be everlasting? And when we think that our conduct in the present is to determine our state in the Future, is it not enough to inspire us to put forth greater exertions than we have ever done before, and try to obtain a reward worthy of the noblest ambition? There is a record kept on high out of which we are to be judged, and in which will be recorded every action of our lives, every word that we utter. And the account in the great Future will stand as a witness either for or against us. We may indulge in thoughts that were they known to our fellow-beings would cause our cheeks to burn with shame. But they are wafted on high, and are known to God and his holy angels. In our work of preparation we must school our feelings to bear and forbear, to be tried to the uttermost in the cause of righteousness, and forget not to acknowledge the hand of a just God in all our afflictions. For against none is the anger of the Lord kindled except those who acknowledge not his hand in all things. My young sisters, when we reflect upon the many opportunities that we have in the Present for cultivating our minds, and when we think of the responsible positions that are awaiting us in the not far distant Future—positions that we are expected to fill with honor, as wives and mothers in Israel, should it not arouse us from a state of indifference in which we repose, thinking all will be well? It is our duty to prepare ourselves for bringing forth and cultivating the minds of those who are to bear off the kingdom of God triumphant. It has been said that the children of the Saints are growing up in unbelief of the principles of the Gospel. Let us examine ourselves and see if we believe that this is the true plan of salvation, and if it is not satisfactory to us, if there are some principles that we cannot see clearly, let us not cease to pray to God until he gives us a testimony of the truth of the work in which we are engaged. And then, having received a testimony, let us live up to every requirement, omitting no known duty. And while doing so, we may have the assurance that the angels are preparing for us crowns of eternal salvation, the reward of our present faithfulness. L. T.

—*Woman's Exponent.*

CLIMATIC CHANGES.—Hereabouts of late years the winters have been moister and summers too, with much more rain in the hot season. In New York the observation is also made that the winters are softer and the heated terms briefer and more broken than formerly. In California too, say the Pacific papers, general attention is being called to the subject of the climatic changes through which that part of the country is passing. It is held that there is a growing tendency to a more evenly distributed climate throughout the State than formerly, Summer heats growing more temperate where they have been excessive, and the extreme rigor of the Winter being moderated in other sections.—*Deseret News.*

A CHANGE FOR THE BETTER.—Greengrocer: "Want a penn'orth o'coals, do yer? You won't be able to 'ave 'a penn'orth much longer. They're a going up. Coals is coals now, I can tell yer!" Boy: "Ah, well, mother 'll be glad o' that, 'cause she says the last coals she had o' you was all slates!"—*Punch.*

JUDICIAL DISCRETION AND RESPONSIBILITY.

In the case of O'Connell *vs.* Moschowitz, in New York Court of Common Pleas, January 7, before Judges Daly, Robinson and Lawrence, on appeal from judgement of Judge Fowler in the Third District Court, the doctrine of judicial discretion was discussed, as thus reported in the New York *Herald*—

"George F. Langbein, counsel for appellant, argued that if the undertaking offered was correct in form and the sureties therein were sufficient, Judge Fowler should have signed the order of removal, that he had no jurisdiction to render judgment or to take any further action in the case, that he was *functus officii*, and that his jurisdiction was arrested except to adjourn. Referring to the case of Hogan *vs.* Devlin (2 Daly, 184), he insisted further that the Justice was bound to accept and approve any one or more responsible sureties, and that if the sureties were good in law upon the face of their sworn examination, the Justice could not from mere willfulness, caprice or whim object or disapprove of them. This doctrine, he claimed, is conceded to be law in the case of Adams *vs.* Ives (8 New York Supreme Court Reports, 1 Hun.), in the opinion of Judge Talcott. The Justice was to exercise a judicial discretion—a legal discretion to be exercised in discerning the course prescribed by law. When that is discerned it is the duty of the courts to follow it. It is to be exercised, not to give effect to the will of the judge, but to that of the law (Tripp *vs.* Cook, 26 Wend., 143,152). It must be a 'sound discretion,' as said Judge Brady in the case of Hogan *vs.* Devlin.

"Thomas Henry Edsall, counsel for respondent, argued that the justice had a right to satisfy himself, and that in this case the justice had stated he was personally acquainted with one of the sureties, whom he would not accept.

"The Court unanimously reversed the judgment, the Chief Justice stating that the sureties being sufficient in law, as shown by their sworn examinations, the justice was bound judicially to approve the undertaking and sign the order of removal. He adds, further, that a judge should have no private reason; it must be a judicial reason, and not an arbitrary, whimsical or capricious reason."

In regard to judicial responsibility, here is a paragraph from the Washington *Star*—

"Mr. Edward Lange, convicted in the United States Circuit Court of New York of an unlawful use of mail bags, was erroneously sentenced by Judge Benedict, of that court to fine and imprisonment. The first part of Mr. Lange's sentence having been fulfilled, the U. S. Supreme Court decided that the second part—imprisonment—was enforced without authority of law, and the prisoner was discharged. Thereupon he brought suit for false imprisonment. A demurrer was set up by the defendant, on the ground that a judge was not liabel in a civil action for damages, notwithstanding the commission of an error. Judge Van Brunt, of the Supreme Court, has overruled this demurrer, deciding that a judge of a court of general jurisdiction makes himself liable to an action when he attempts to enforce a judgment, which he knows to have been satisfied. The ultimate decision of this case will be looked for with interest."—*Deseret News.*

THE NEW PILGRIM'S PROGRESS.

MILE STONES IN HIS JOURNEY FROM 1620 TO THE PRESENT YEAR.

1620—Lands on Plymouth Rock, and sets up for himself.
1621—Keeps Thanksgiving — in no danger of over-eating.
1622—Builds a meeting-house.
1623—Proclaims a Fast Day.
1628—Cuts down a May pole at Merry Mount, as a rebuke to vain recreations.

1635—Is crowded for accommodations, and stakes out a new farm in Connecticut.
1637—Makes war on the Antinomians, and the Piquot Indians, and whips both.
1638—Starts a college, and
1640—Sets up a printing press.
1643—Goes into a Confederacy—the First Colonial Congress.
1648—Lays down the Cambridge platform—hangs a witch.
1649—Sets his face against the un-Christian custom of wearing long hair, "a thing uncivil and uncomely."
1651—Is rebuked for "intolerable excess and bravery of apparel," and is forbidden to wear gold and silver lace, or any such gew-gaws.
1652—Coins Pine Tree shillings, and makes the business profitable.
1663—Prints a Bible for the Indians.
1680—Buys a "hang-up" clock and occasionally carries a silver watch that helps him to guess the time of day. About this period learns to use forks at table, a new fashion.
1692—Is scared by *Witches* again at Salem, but gets the better of them.
1702—Founds *another College*, which, at last, settles down at New Haven.
1704—Prints his first *Newspaper* in Boston.
1705—Takes *Coffee* as a luxury at his own table.
1708—Constructs another *Platform*—this time at Saybrook.
1710—Begins to sip *Tea*—very sparingly. It does not come into family use until five and twenty years later.
1711—Puts a letter in his first *Post-office*.
1720—Eats a *Potato* and takes one home to plant in his garden [as a curiosity.
1721—Is *Inoculated* for the Small-pox — not without grave remonstrances from his conservative neighbours.
Begins to *Sing by Note* on Sundays, thereby encountering much opposition and opening a ten years' quarrel.
1740—Manufactures tinned ware, and starts the first *Tin Peddler* on his travels.
1742—Sees Faneuil Hall built. The cradle of liberty is ready to be rocked.
1745—Builds an organ, but does not permit it to be played in the meeting-house.
1750—Buys a bushel of Potatoes for winter's use—all his friends wondering what he will do with so many.
1755—Puts up a *Franklin Stove* in the best room, and tries one of the newly invented *Lightning Rods*.
1760—About this time begins to wear a collar to his shirt. When he can afford it, takes his wife to meeting in a *Chaise*, instead of on a pillion, as heretofore.
1765—Shows his dislike to stamped Paper, and joins the "Sons of Liberty."
1768—Tries his hand at *Type Founding*—not yet successfully—in Connecticut.
1770—Buys a home-made *Wooden Clock*.
1773—Water his *Tea* in Boston Harbor.
Plants *Liberty Trees* wherever he finds good soil.
1774—Lights Boston streets with oil Lamps—a novelty (though "New Lights" have been plenty for some years.)
1776—*Brother Jonathan*—as he begins to be called in the family—declares himself Free and Independent.
1780—Buys an "Umbrillo," for Sundays; and whenever he shows it, is laughed at for his effeminacy.
1791—Starts a *Cotton Spinning* factory.
1792—Has been raising Silk Worms in Connecticut; and now gives his minister (not his wife) a home-made silk gown. Buys a *Carpet* for the middle of the parlor floor.
1793—Invents the *Cotton Gin* and thereby trebles the value of Southern plantations.
1795-1800—Wears *Pantaloons* occasionally, but not when in full dress. Begins to use *Plates* on the breakfast and tea-table.
1802—Has the boys and girls *vaccinated*.
1806—Tries to burn a piece of *Hard Coal* from Philadelphia. A failure.
1807—Sees a boat go by *Steam* on the Hudson.
1815—Holds a little *Convention* at Hartford, but doesn't propose to dissolve the Union. Buys one of

Terry's patent "Shelf Clocks," for $36,00, and regulates his watch by it.

1817—Sets up a stove in the Meeting House, and builds a fire in it for Sunday; an innovation which is stoutly resisted by many.

1818—Begins to run a Steamboat on Long Island Sound,—and after making his will—takes passage on it to New York.

1819—Grown bolder, he crosses the Atlantic in a steamship.

1822—Lights *Gas* in Boston. At last, learns how to make Hard Coal burn, and sets a grate in his parlor. Buys a *Steel Pen*, (one of Gillott's, sold at $33 per gross.) Has his every-day shirts made without *Ruffles*.

1825—About this time puts a *Percussion Lock* on his old musket.

1826—Buys his wife a pair of queer-shaped *India Rubber* overshoes. Puts on his first False Collar.

1828—Tastes his first *Tomato*—doubtingly. Is told that it is unfashionable to feed himself with his knife, and buys silver forks for great occasions.

1832—Builds a *Railroad*, and rides on it.

1833—Rubs the first *Friction Matches*, then called "Lucifer" and afterwards "Loco-Foco." Throws away the old Tinder Box with its flint and steel.

1835—Invents the *Revolver*, and sets about supplying the world with it, as a peace-maker. Tries a *Gold Pen*, but cannot find a good one yet, nor till 1844.

1837—Gets in a Panic, and out again, after free use of "shin-plasters."

1838—Adopts the new fashion of putting his letters in *Envelopes* (a fashion which does not fairly prevail till seven years later.)

1840—Sits for his *Daguerreotype*, and gets a fearfully and wonderfully made picture. Begins to blow himself up with "Camphene" and "Burning Fluid;" and continues the process for years, with changes of the active agents, down to and including "Non-Explosive Kerosene."

1844—Sends his first message by the *Electric Telegraph*.

1847—Buys his wife a *Sewing Machine*, in the vain hope that somehow it will keep the buttons on his shirts. ——Begins to receive advices from the "Spirit World."

1855—Begins to bore and be bored by the Hoosac Tunnel.

1858—Celebrates laying of the *Ocean Cable*, and sends a friendly message to John Bull. Next week begins to doubt whether the Cable has been laid at all.

1861—Goes South to help compose a family quarrel. Takes to using paper money.

1861-1865—Climbs the Hill Difficulty—relieved of his Pack, after January 1, 1864; but loses Great-Heart at the last, April 14, 1865.

1866—Gets the Atlantic Cable in working order at last, in season to send word to his British cousins, who have been waiting for an invitation to his funeral, that he "lives yet."

1866-75—Is Reconstructing, and *talking about* Resumption. Sends his boys to the Museum to see an old-fashioned Silver Dollar.—Bores away at the Hoosac Tunnel.—*Hartford Courant.*

THE WAY TO CONQUER.—"I'll master it" said the ax, and his blows fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike. "Leave it to me," said the saw, and with the resistless teeth he worked backward and forward on its surface till they were all torn down or broken; then he fell aside. "Ha ha" said the hammer, "I knew you wouldn't succeed; I'll show you the way;" but at his first fierce stroke off flew his head, and the iron remained as before. "Shall I try?" asked a soft, small flame. But they all despised the flame; but he curled gently round the iron, and embraced it, and never left it until melted under his irresistable influence. There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these; and hard indeed is the heart that can resist love.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 9, 1875.

KNOWLEDGE OF THE GOSPEL.

KNOWLEDGE is power, it is also a mighty blessing to the possessor if properly employed, but often, if not invariably, that which is the means of conferring the greatest good, by perversion becomes the greatest evil and incurs the most dreadful consequences. Especially is this the case in regard to the Gospel and the people of God. Nothing can be of greater worth to them nor indeed to the whole world, than a knowledge of the perfect Gospel of Salvation, except the practicable application of the principles thereof to their lives, and without the knowledge, the application—which is absolutely essential for the salvation of mankind, is impossible.

Knowledge consists of an acquaintance and familiarity with facts or truth, and is obtained in various ways,—it is comprehended by the mind and intelligence of man. Knowledge is conveyed to the mind through the channels of the senses, as by seeing, hearing, &c., but the eye may be deceived, and the ear may catch an uncertain sound; human knowledge is extremely limited, and much that appears is not real. None can possess a knowledge of that which does not exist however much they may think or believe they possess such knowledge, but there is another source of knowledge which comes not by the seeing of the eye nor hearing of the ear, nor by any of the outward senses exercised in the common mode of acquiring knowledge. "There is a spirit in man and the inspiration of the Almighty giveth them understanding."

There is a principle existing by which God is able to communicate his will unto man and make known the truths of heaven. It is Revelation. When God has a church upon the earth, this important principle of communication must of necessity be possessed by its members; it is by this they are distinguished from the world at large or from those who are not adopted into the fold, in distinction to the sheep—who *know* his voice and will follow it, and not the voice of a stranger. The Devil also possesses power to imitate very closely this principle by which God conveys knowledge unto man, but his is the voice of the stranger, and the sheep will not follow it, for they have learned and do know the voice of the true Shepherd.

Knowledge obtained through the gift of the Holy Ghost—the inspiration of the Almighty, is the testimony of Jesus Christ, and is unmistakeable, unfailing; it vaunteth not, deceiveth not, is not proud, vain nor conceited, it tendeth to meekness, humility and submission utterly unto God, and His Christ, and bringeth joy unspeakable and full of Glory. Do the Saints possess this knowledge? Then it is as an anchor to their souls, and come prosperity or adversity, peace or persecution, life or death for Christ's sake and the Gospel, they know that they have eternal life abiding in them, that they are Christ's and Christ is God's.

CHRISTIAN REVIVALS.

THE present seems to be a great season of Revivals, and a seemingly agreeable time is being enjoyed by the religiously inclined; thousands are crowding into churches and halls in the different cities and towns of the United Kingdom, to hear of the wondrous signs which have appeared, foreboding the coming of the Son of Man in glory. A large hall has recently been erected in Liverpool that is estimated to accommodate eight thousand people, the ostensible object being to bring sinners to repentance, and lead them into the fold of Christ. Not through or by the door that was marked out by the Savior—in complying with the law—in fulfilling his commandments—in subjecting themselves to his rule; not in working the works of righteousness, or following his noble example; not in overcoming their passions, and standing up boldly in defence of truth, reproving the rich for their worldly-mindedness, and calling upon all men to show by their works that they do most assuredly believe that God can hear and answer prayers, that he will punish the transgressor, that no murderer, nor unclean thing can enter into his presence, and that the praying over a murderer or wicked and corrupt man does not answer the purpose, or that all mankind must conform to the law, and work out for themselves either in this life or that which is to come, eternal salvation.

The teachings invariably are, Come to Jesus! believe in Christ! that being all which is necessary for man's redemption and salvation; that so long as he believes he can go on sinning to the end of his life, if on his death-bed, he will acknowledge his belief in Christ, he is entitled to eternal rest through the atonement; Christ having died for all.

It seems an easy matter for ministers to cater to the wishes and appetites of men, and fall into their ideas and views. But not so easy to reprove or condemn in word or act the rich as well as the poor, the learned as well as the unlearned, for all those sins, iniquities, and wickedness to which erring humanity are subject. But to the Latter-day Saints the cause of this is clear. The ministers are without authority from God, what they have is conferred upon them by government, or they have usurped it themselves, making no claim whatever to having been ordained and set apart according to the plan laid down by the Savior, to preach, teach and instruct in the ways of life, and to reprove, exhort and call upon man to turn from the path that leads to death. Some few good men have raised their voices against the corruption that seems to be sown broadcast throughout the land, but the majority fall into the mighty torrent, and are carried away; they having turned from God, and have become proud, disowning as it were His power to bless, changing his word or explaining away the meaning of the same, using or perverting the word of the Lord in order to enrich themselves and meet their own purposes, and are blindly leading their followers on to destruction.

These Revivals may result in good; it is indeed to be hoped they will, but as a rule they simply stir up a frenzy for a day, and then the fire smoulders, the zeal dies gradually away, and we find men and women following in the same old channel, clinging to the same ideas and customs and ever feeding their appetites and passions, without striving to overcome themselves, and put into practice that which is good, and instead of being masters of the situation, and controling and bringing every evil appetite in

subjection to themselves, they become the willing slaves of every base and grovelling passion, and are subject to their dictation and control; until they loose their manhood and subvert the reason and judgment that God has given them, and finally become willing tools in their own distruction.

It is time that the Latter-day Saints begin a Revival, not of the temporary kind, full of fire and good actions for a day, and luke-warm or cold to-morrow; but by a steady straightforward course, putting into practice the principles taught and practised by the Savior and his Apostles, and that have been revealed in our day, and that are as old as father Adam; never swerving to the right nor left, but be ever faithfull, humble, prayerfull, being always just with our fellow man. If we fail in any one thing to-day, let us be up and doing, and never let the same error overtake us again; it is our duty not only to preach by word of mouth, but by such examples as will be worthy of imitation. This is the kind of a Revival that we should work continually, knowing that the Lord will bless us, and that our prayers for the spread of truth will be answered, those around us will see that we have embraced a practical religion, the originator of which is God himself, and that it applies to us in every act in life, and if we should deviate from the path of light their are those duly appointed by our heavenly father to lead us aright, and that dare raise their voices at all times, and all places against sin and iniquity, and its perpetrators, be they rich or poor. J. H. S.

RELEASES AND APPOINTMENTS.—Elder William Greenwood is released from the Presidency of the Norwich Conference, in consequence of failing health.

Elder Bedson Eardley is released from the Presidency of the Liverpool Conference, and appointed to succeed Elder Greenwood as President of the Norwich Conference.

Elder William B. Barton is appointed to succeed Elder Eardley in the Presidency of the Liverpool Conference.

ABSTRACT OF CORRESPONDENCE.

—o—

Elder David McKenzie, writing from Glasgow, under date Feb. 4, says:—"I returned here yesterday from a trip to the North, visiting Cowdenbeath, Oakley, Dunfermline, Dundee, Arbroath, Monifieth, &c., and have done considerable work in those places. At Dunfermline I rented the large Music Hall and delivered my lecture on the "City of the Mormons." The Cowdenbeath Saints helping to pay for the hall. I found the Saints as a general thing feeling first-rate, although of course there are exceptions. The condition of affairs in the North speaks well for the labors of brother Sinclair."

Elder Joseph H. Parry, under date Feb. 5th, writes from Leeds,—"I can truly say that I have never felt so well in my life, as I have since coming on this mission. In speaking to the people, whether Saints or strangers, I have been blessed with much freedom. I know that I could not speak as I do of myself and do enjoy much of the Spirit of the Lord which aids and assists me in the discharge of my duties. It is impossible for the Elders or any other person to speak to the people in a manner satisfactory to God, unless guided and dictated by the Spirit of the Lord. I have learned much, and trust that by living near to and humble before God, that I shall learn more of the principles of salvation."

CORRESPONDENCE.

In a letter received from Elder Geo. L. Farrell, of which the following is a part, he gives a very interesting account of his trip from Utah to England, but a report of the passage having been published in the "STAR" as written by Elder Binder, we omit so much in this letter.

Merthyr, Jan. 30, 1875.

President Joseph F. Smith.

Dear Brother.

On January 7th, 1875, we left Liverpool to pay a visit to our relatives and friends before entering upon our several duties in the fields of labor assigned us, Bro. Snelgrove, for Yorkshire, Bro. Binder to London, and myself, Gloucestershire and Monmouthshire. I arrived at Sydney at 9 o'clock p.m., and learned that I would have to walk eight miles to Coleford, or wait one day for the coach. An old gentleman thinking I was a stranger in the country, told me that if I would accept of a ride in his fly he would take me to Clearwell, 5½ miles on my journey. I thanked him for the kind invitation and accepted, and in a few minutes we were very comfortably seated inside, and travelling at a rapid rate towards Coleford; on the way he asked me many questions about my home in Utah, and how we managed our municiple affairs, &c., &c., and felt much interested in us as a people, when I told him that I lived in a city that contained between 2,000 and 3,000 inhabitants, and we did not have one drinking house in all the city. The team drove up to Clearwell Vicarage at 10.15, when he told me that he was the vicar; he then told the driver to take me on to Coleford and take good care of me, which he did, landing me at my cousin's at 10.45 p.m.

I have visited a great many of my relatives in Gloucestershire, and bore my testimony to them of the Gospel of Jesus Christ. Some of them listened very attentively and with surprise, while others did not care to hear anything about it, but I plead with them to read our works and learn the will and mind of the Lord to his people in these last days, which I hope and pray some of them will do.

I have been invited into many strangers' houses by my brethren and relatives, and have tried to make good use of my time in teaching them what we believe in and practice, and have met some very intelligent persons who actually believed that our meetings are conducted like theatres, "and done in the dark." One was very much surprised when I took her to meeting so that she could hear for herself. She was very much pleased at the way we preached, and promised to attend again. I have met with kind treatment wherever I have been; many have sent for me to visit them again. One family sent me word from Caldicot to Newport to be sure to call upon them if I came in that part of the country. I think a great amount of good can be done in visiting the houses of strangers and cultivate a spirit of meekness in our visits and the Lord will surely bless our labors and cause many to obey the Gospel that never thought of going to hear us.

I arrived here on Wednesday evening and met Bros. Hughes, Williams and Thomas, all enjoying good health and doing a good work; they have baptized eight persons since Saturday last. I visited my relatives in Aberdare on Thursday in company with Bro. Hughes; they received me very kindly, and did all in their power to make me comfortable, but did not care to go to our meetings, nor to hear anything about us, or our principles. We bore a faithful testimony to them and bid them good-by. We attended a meeting of the Saints in Aberamon on Thursday evening, and confirmed four out of the eight baptized. We had an excellent time and enjoyed much of the spirit. Bro. Hughes and the Brethren have the love and full confidence of the Saints where I have visited, and not without a cause, for they are laboring faithfully for their welfare.

President Hughes has urged it upon me to attend a meeting in Merthyr tomorrow (Sunday) after which I shall make my way to Nottingham as quick as possible, as I feel very anxious to be at work in the field of labor assigned me. Bro. Hughes and the Brethren

all join in love to you and the brethren in the office.

May God bless you in your labors.

GEO. L. FARRELL.

ENGLAND.

Birmingham, Feb. 5th, 1875.

Prest. Jos. F. Smith.

Dear Brother,—Since the county of Northampton has been attached to this Conference, and Elder V. L. Halliday has been appointed to labor here, I have assigned the counties of Stafford, Worcester and Hereford for Elder John Henry Smith to labor in, and Elder Halliday in Warwick and Northampton. I recently met the latter at Northampton, where we held two meetings, and accompanied him to see some Saints in the country, some ten or twelve miles distant at Wellingborough, Irchester, Norton and Daventry. There are at present but a family or two at each of those places in the Church; and no meetings have been held in those localities for a considerable time past; inasmuch as Northampton is the nearest Branch to them. I advised their names to be enrolled on the record of that Branch. We also held meetings at Leamington and Coventry.

Those Saints who live in the country very seldom see the face of an Elder, and whenever I have met them they put me in mind of the old proverb, as "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." To the Saints who are thus scattered, the instructions imparted through the "STAR" and the "*Journal of Discourses*," are indispensable, and in my estimation not a family ought to be without those interesting periodicals on their tables.

There are quite a few making calculations to emigrate this coming season; the most of them, I think, are helped by their friends in Utah. I find a great many Saints who have been in the Church from an early day in this Conference, very many of them might have been emigrated years and years ago, if they had felt so inclined, but now they find their families have increased upon their hands, and that it is not so easy to emancipate themselves as it once was; there is another class, who have no one to blame but themselves, because they yet linger in this country; the only difficulty with them, is, they have not economised their means, not but what they have had money enough to emigrate time and time again; the consequence is they find themselves yet in old Babylon, and the prospects are not so bright before them at present: it would be well for them to practice sobriety, save up their means, while they have yet the opportunity.

Myself and the brethren with me do our best to disseminate the principles of the Gospel, preach wherever an opportunity is offered to us, and also through the distribution of the printed word as we travel from place to place.

Ever praying for the blessings of Israel's God to be with you, to sustain you in all your labors, and with kind remembrance to the brethren in the office.

I am, your brother in the Gospel,

R. V. MORRIS.

HISTORY OF PERSECUTION.

SYNOPSIS OF DISCOURSE DELIVERED BY ELDER ORSON HYDE, IN THE BEAVER MEETING HOUSE, SUNDAY EVENING, DECEMBER 27TH, 1874.

The subject dwelt upon by Elder Hyde is one of deep and thrilling interest to the great majority of our readers. The speaker gave a general outline of the persecution of the Church of Jesus Christ of Latter-day Saints. Time would not permit all details; he would, therefore, hastily review a few items.

Passing the persecutions in Ohio, he referred to the State of Missouri (where our District Judge hails from), where hundreds of our people's houses were burned by mobs, and men, women and children indiscriminately massacred and their property either destroyed or confiscated, besides other outrages too delicate to mention before an audience

like the present, mixed with the tender sex, and yet terrible as were the facts, several of these mobs were led by preachers — Methodist, Baptist and Presbyterian denomination, whose names did not at the moment occur to his mind (but he afterwards suggested that we insert the names of Isaac McCay, Baptist missionary to the Indians, who headed the mob that drove the Saints from Jackson county, Mo., in the year 1833, where about one hundred or perhaps more houses were burned and several of the people killed, the pioneer printing press of the West, the Evening and Morning Star, was demolished, and the people driven out in the inclement season of November, one company of which could be traced over the burned stubble of the prairie by the blood gushing from the children's bare feet. Also Rev. Sashel Woods, Presbyterian minister, who, with a piece of artillery, headed the mob that drove our people from Carroll county; and Rev. Samuel Bogart, Methodist preacher, who headed the mob at Crooked River, Caldwell county, where the Apostle David Patten, Young Obanion, and others, (including John Carter, the father of our worthy citizens Philo H. and John S. Cartor.) He also referred to the massacre at Haun's Mills, where eighteen murdered men and children were thrown into a well, the mob having charged upon them while assembled for divine worship. There was no charge of polygamy then, or of other violations of law. Had the law been violated, they held the judicial power in their own hands and could have enforced it at will. What then was the pretext? Simply a fear that the "Mormons" would out-do them at the ballot box, they (like the early saviors of our country) usually all voting one ticket, which was their legitimate right, they were, however, driven from the polls and subsequently from the State, in the winter of 1838,39.

They subsequently bought out the little town of Commerce on the Mississippi River in Hancock county, Illinois, where they built a city and a temple. Here the same relentless hand of persecution followed them and for the same cause politicians fearing that they would soon hold the balance of power between the two political parties, and be able to turn the scale either way at will. Joseph and Hyrum Smith were murdered in cold blood in Carthage Jail, notwithstanding Governor Thomas Ford had pledged the faith of the state for their protection.

Instead of placing a sufficient guard for their safety, he disbanded or withdrew all his troops except the Carthage Grays who were known to be the most hostile of any portion of the community, which resulted in not only the killing of Joseph and Hyrum Smith, and others, but robbing, burning, killing and driving the community from the state during one of the coldest, blustering Februaries known for many years.

Our enemies now censure Brigham Young and ask why he, as governor of Utah, did not investigate the Mountain Meadow massacre and see that the guilty parties were arrested. Simply from the fact that he could not, the U. S. Army being upon our border with a new governor, judges, and an entire outfit of judicial and executive officers whereby Governor Young and all other Territorial officers were removed from office, and from that day until this, all responsibilities have rested on the federal government appointees.

After answering the question as above, he asked why during all the persecutions of our people, no governor, judge or other officer, had investigated and brought to justice the murderers in Missouri, (Judge Boreman's state) or Illinois, except that in Illinois a sham trial was held to bar further proceedings against the murderers. The speaker was at the defiance of the world to show the record where one of those murderers were convicted, or an effort made by one judicial or executive officer to bring them to justice.

A great effort had been made to bring President Brigham Young and George A. Smith, his first counselor, into this matter, but there was a plenty of evidence to his knowledge that they were innocent of any knowledge of the matter until afterwards, and were barred as above stated. He would not mention the poisoning of springs and dead carcases to kill In-

dians, but it was a fact well known that the said company of emigrants had repeatedly boasted of aiding in the massacre at Haun's Mill, where the murdered were thrown into a well, as well as the murder of Joseph and Hyrum Smith, and threatened others.

The Elders knew nothing of the guilt or innocence of John D. Lee or Wm. H. Dame, if, notwithstanding the aggravation, they, or any others of our community had any hand in the matter, he was sorry, very sorry, and his tone and countenance showed that he felt what he said. The speaker thought the pardon of President James Buchannan, coupled with that of Governor Cummings, pardoned all previous cases of treason, rebellion and murder. With regard to the unjust and last official act of Ex-Governor Woods in prorogueing the spring term of the District Court until July in order to harrass and hold John D. Lee and Bishop Dame in prison and debar them from their constitutional right of a speedy trial as long as possible, the speaker said it evinced the same spirit of persecution that had so long followed this people, and in relation to all persecuting officials he said:

"If the Saints will be united, and unitedly offer up their prayers to God against any and every man, official or non-official, who will allow his prejudices and hatred of the Mormons to lead him to enforce measures against the Saints, unauthorized by plain constitutional law and decline to give the accused the benefit of the doubt, but freely give the benefit of that doubt to the prosecution; that man is a legitimate subject of your united prayers; and let the Saints, most unhesitatingly, unite with all the zeal, fervency and faith which they can exercise, that the hand of God may be against that man; and woe be unto that person against whom the Saints offer up their prayers. If the children of Zion throughout the Territory will faithfully act upon this principle, our country will soon be cleared of unprincipled and persecuting carpet bag officials."
—*Beaver Enterprise*, Jan. 5.

UTAH NEWS.

From the *Deseret News*:—

Looking after the Poor.—Last Thursday, Jan. 8, several wagon loads of provisions were collected from the residents of the Fifth and Sixth Wards for distribution among the poor of that locality.

Trains from Salt Lake to Payson.—We learn that on next Wednesday, Jan. 20, regular passenger trains will commence running between Salt Lake City and Payson, over the Utah Southern Railroad. This will be good news to the people in the Southern settlements.

Fatal Accident at Nephi.—Jan. 9, a sad accident, occurred about four o'clock this p.m., which cast a gloom over our city. While one of our citizens, George Ostler, accompanied by his little daughter, aged ten years, was riding on a wagon loaded with chaff and coming down in a hollow, the father slid off from the load and fell immediately behind the horses, one of the wheels passing over his leg and bruising it severely. The little girl, seeing her father fall, leaned over towards him and also fell off, one of the wheels passing over her shoulder. It is believed that her neck was broken in the fall, as she expired almost immediately.

St. George.—By private dispatch from St. George, received this morning Jan. 9, we learn that beautiful weather still prevails there. One hundred and thirty men are at work in the Temple quarry, and one hundred and fifty on the building. Brother Miles Romney, architect, has so far recovered from the effect of his recent accident, as to be able to ride out. He visited the Temple yesterday. On Thursday President George A. Smith delivered a lecture in the basement of the Tabernacle; subject—"Travels in Italy." The Hall was densely crowded on the occasion, and many had to turn away, being unable

to obtain admittance. The health of Presidents Brigham Young and George A. Smith continues excellent.

FOUR YEARS.—The Utah Southern R. R. Extension Company propose to complete the line to the 37:30 parallel, on the northern border of Washington County in four years, or fifty miles a year until finished. When the building of the Utah Southern Railroad was commenced President Young said, "We have started for the Colorado." Matters look very promising for railroad communication with that point within a very few years.

THE UNFAILING RESULT.—We have had innumerable occasions to notice the invariably bad ending of all who have raised their voices, used their influence and exerted their power against the Latter-day Saints, and if the present incumbent of the White House is not drifting in a fair way to be no exception to the rule, we do not read aright the signs on the political horizon, which points to an ominously dark future. It is merely a matter of time, and frequently but a short time.

MILL CREEK NEW SCHOOL HOUSE.—We have received from Brother Geo. B. Bailey, the following account of the dedication of the new school-house at Mill Creek, which took place yesterday, Jan 11th, under the supervision of the trustees, R. Miller, J. Hill and D. McAllister:—

"The meeting was called to order by Bishop R. Miller, who made some opening remarks and explained the object of the meeting. The choir sang a hymn and Elder Alexander Hill offered the dedicatory prayer, which was very appropriate to the occasion. The building is fifty feet long, twenty-eight feet wide, and fourteen feet high between flour and ceiling. It is well lighted with large windows; it is a frame building, sided with rustic redwood, and well painted inside and out. It is a credit to the inhabitants of that school district."

"This is the third schoolhouse that has been built in Mill Creek Ward within two years, and the amount spent by the trustees exceeds $5,600, which speaks well for the inhabitants of Mill Creek, in their endeavors to promote education among the rising generation."

A TERRIFIC EXPLOSION.—The people who happened to be at or in the vicinity of the railroad depot, and even those who were within a radius of half a mile of that place about half-past twelve o'clock to-day, Jan 11th, might have imagined that they were overtaken by a small earthquake. Near the sampling works in that locality, at the south side of the station buildings, there was a retort, into which quantities of coal were placed for the purpose of extracting from it the sulphur. There was probably about half a car load in it to-day, when, at the time before mentioned, it exploded with the sound as of a hundred big guns, scattering the pieces of the retort and the large quantity of coal in every direction, throwing some to a considerable distance, and doing some damage to the roof of a building on the west side of the locality of the retort. Luckily, notwithstanding that a number of men were around, nobody was seriously hurt, the only party we could learn of as having been injured was a man who was struck in the ear by a fragment and cut. We understand that, it being pay day with the railroad hands, a number of them were in the office, but when the explosion occurred nobody stopped upon the order of his going, but went at once. The vibrations of the ground caused by the explosion reached as far as this office, the building being slightly shaken thereby. It is seldom that so powerful an explosion ever takes place without being attended with serious not to say deplorable casualties. The damage by the explosion is said to be about $1,500.

THE WEATHER.—This morning the thermometer stood nearly 20 degrees higher here than yesterday morning Jan 14th. It appears as if the weather north and east was going ahead of that of all previous winters in a point of severity, approaching the bitterness of the "frozen regions." Yesterday at Omaha the thermometer ranged from 14 to 22 below zero, 35 below at Laramie City, and, good gracious! 44 at Virginia City.